Serious Advice

TO A

PRESERVATIVE

Against the

Blaſphemous Hereſie

OF

SOCINIANISM.

Do not I hate them, O Lord, that hate thee? And am not I grieved with thoſe that riſe up againſt thee? I hate them with a perfect Hatred, I count them mine Enemies, Pſal. 139. 21, 22.

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LONDON,

Printed for *Geo. Graſton*, and are to be Sold by *Ric. Baldwin* at the *Oxford-Arms* in *Warwick-lane*, 1695.

Serious Advice to a Preſervative againſt the Blaſphemous Hereſie of *Socinianiſm.*

NOW more than ever, there is cauſe to ſay, the laſt Days and Times foretold by the Apoſtles * St. *Paul* and || St. *John*, are come upon us: For not only Iniquity in Practiſe doth abound every where, and the Man, and Manner of Sin, is daily more and more diſcovered: But alſo Perverſeneſs in Judgment, in no leſs than *Hereſie* and *Blaſphemy*, walks bare-faced with thoſe who are ſo far delivered up to *Satan*, as to deny the Lord of Glory: For abominable *Socinianiſm*, which is a Sink of the *Cerinthians*, *Ebionites*, *Sabellians*, *Samoſatenians*, *Photinians*, *Arrians*, *Semi-Arrians*, *Anti-Trinitarians*, *Pelagians*, and of ſeveral other Hereticks, doth now proudly appear, and, in Effect, defie Chriſtian Religion, and attempts to overthrow the Foundation of the Goſpel, not in one but ſeveral parts thereof: It is for me a Matter of Wonderful Grief, to ſee the Boldneſs and Impudence of that Abominable Hereſie as it were Triumphantly to come in, of one ſide; and the Silence and Sluggiſhneſs of thoſe that ſhould oppoſe it, on the other: * *O that my Head were Waters, and mine Eyes a Fountain of Tears, that I might Weep day and night for the* Guilt which is thereby contracted upon the Nation.

* 2 Tim. 3. 1, 2, 3, 4, 5.
|| 1 John 2. 18.

* Jer. 9. 1.

My Purpoſe is for the preſent, by the Grace of God, only to give in my Evidence in the Caſe, and that as briefly and plainly as I can, to condeſcend to the meaneſt Capacity: But if by Providence I be further engaged

in the Matter, I shall grudge neither Time nor Pains upon so Just, so Necessary, and so Glorious an Account, as to bear Record for the Fundamental Truth of Christian Religion.

Lælius Socinus the Uncle, and *Faustus Socinus* his Nephew, both of *Siena* in *Italy*, soon after the Death of Detestable *Servetus*, did the first conceive, and the second bring forth their Damnable Opinions, which amongst the rest are these: They deny the most Holy and Adorable *Trinity*, Christ's Divinity, his being Coeternal in Time, if we may use that word, with the Father, Coessential in Nature, and Coequal in Power; they will not own he hath given the Father Satisfaction for our Sins, but only obtained for us, by our Faith and Obedience, to satisfie for our selves: They say he died for our Good, but not in our Place; he died for himself, not for his Sins, but for the Mortality and Infirmity of our Nature which he had assumed; he became not our High Priest till after his Ascension into Heaven: How Man, before his Fall, was Naturally Mortal, and had no Original Righteousness; that in us there is no Original Sin, as it imports a Deformity of Nature: The Holy Ghost they admit not to be God, no more than Christ, whose Incarnation they affirm to be against Reason, and without Proofs of Scripture: With *Pelagians* they are against Providence and Matters of Grace. All these, and others, abominable Errors, which destroy the whole Foundation and Work of our Salvation, are to be found in the Books of *Socinus*, *Crellius*, *Ostorodius*, &c.

How far will Men go, when once they are fallen into and engaged in an evil way? When God hath left them in the Blindness and Darkness of their Understanding, and given them up to the Imaginations and Counsels of their evil Hearts, to the Temptations of *Satan*, and to their own Natural Corruption: We see it in the case of that Wicked *Arrius*, who within a short time, from the

Year

Year 323 till 336, drew a great part of the World after him; and in the other, of that great Impoſtor *Mahomet*, who agreed with *Arrius* againſt the Deity of the Lord Jeſus, wherein he is followed by *Socinians*: That Man, thorough a Judgment of God, * *ſending a ſtrong Deluſion that Men ſhould believe a Lye*, by the means of a Fooliſh Book, of a Nonſenſical *Alcoran*, of pretended Trances and Raptures, when he was in his Fit of the Falling-ſickneſs, and of the Cheat of a Pidgeon picking (as it had been taught) ſome Grains out of his Ear, as if the Angel *Gabriel*, under that ſhape, had then been Suggeſting his Religion and Doctrine to him; with ſome Allowance to the Pleaſures of the Fleſh in this World, and Promiſes of the like in the next; by theſe means, and the Trick of his Tomb at *Mecca*, hath drawn a great part of the World after him.

* 2 Theſſ. 2. 11.

In order to ſettle their Impious Principles, *Socinians* go about two things: Firſt, To overthrow the Ground of our Faith and Religion, with their attempting to undermine Holy Scriptures, which are the Foundation and Rule of it: To bring it about, They affirm the Old Teſtament to be needleſs for Chriſtians; as for the Books of the New, they allow not the Authors thereof to have been Inſpired by the Spirit of God, poſitively againſt what is ſaid 2 *Tim.* 3. 16. and therein they would have ſome places to contradict others; grant this and you take away the Infallibility and Truth of Scripture; and if it be yielded of one Text, why not of many more? If ſo, What will become of Chriſtian Religion grounded upon the Goſpel? For if we muſt believe St. *Paul* who * *Certifies*, it *is not after Man, for he neither received it of Man, neither was he taught it, but by Revelation of Jeſus Chriſt.*

* Gal. 1. 11, 12.

The ſecond thing *Socinians* do to promote their Blaſphemies, is, To make Natural Reaſon the Principle of Religion, for they give all to Reaſon, as if it was

Infallible and could not be imposed upon, and nothing to the Authority and Consent of the Church, nor of Scripture it self, according to this Rule of theirs, That no Interpretation of Holy Scripture is to be admitted, except it doth agree with Natural Reason, and to the Evident Experience of outward Senses: Instead of the Traditions which *Papists* bring in, they would have their own Reason, without the Influences of the Spirit of God, to be the genuine and proper Interpreter of God's Holy Word: So take away the Rule, and you bring in Disorder and Confusion.

We know and own, how Faith doth not destroy Reason, rather it doth Refine and Purifie it; so God forbid we should exclude Reason from Religion, for 'tis Subservient to it; Reason indeed hath something of Religion; for by the Light of Nature, in things of the World, and Course of Providence, one may be convinced how there is a *Being* of *Beings*, a first Cause of all, and a God whose Power and Wisdom appeareth in the Works and Order of Nature, which as * *David* saith, and ‖ *Paul* after him takes notice of, *day unto day uttereth Speech, and night unto night sheweth Knowledge.* But our Religion and Faith in Christ is not a Doctrine of Nature, or else Salvation thorough his Name had been known to every Man, but Experience convinces us of the contrary: And St. *Paul* doth positively and plainly declare upon the Matter, in the case of those who wanted no Natural Reason, when by the Rules thereof they would measure true Religion, * *Became vain in their Imagination, and their foolish Heart was darkened. Professing themselves to be Wise, they became Fools.*

* Psal. 19.

‖ Rom. 10. 18.

*Rom. 1. 21, 22

All and the best Natural Reason in the World, nay the greatest Gifts of Nature, in Knowledge, Wisdom, Parts whither innate or acquired by the Philosopher, Orator, *&c.* come very short of Faith, which in us is the Soul of our Religion; for, *The Natural Man receiveth

* 1 Cor. 2. 14.

not

not the things of the Spirit of God, for they are Fooliſhneſs unto him; neither can he know them, for they are Spiritually diſcerned. So that with St. *Paul* we may upon this account ask, * *Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World?* Where is the Rational Man? *Hath not God made Fooliſh the Wiſdom of this World?* The Reaſon that is meerly Natural he hath infatuated; and to ſhew that Reaſon alone cannot bring us to true Religion, that is, to the Goſpel, it is called a Myſtery, * *the Myſtery of Chriſt*, and || *the Myſtery of the Faith*, and a great one too; * *for without Controverſie great is the Myſtery of Godlineſs, God was manifeſted in the Fleſh*, then Chriſt is God, for none but he was manifeſted in the Fleſh, *juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up in Glory*; all theſe are appliable to Chriſt, and to none but him, to God made Fleſh. The Knowledge of this is ſo far above Reaſon, that to make it known, 'twas neceſſary it ſhould be revealed: * *How that by Revelation he*, God, *made known to me the Myſtery*; yea, ſuch a Myſtery as Natural Reaſon could not attain unto, for 'tis * *the Myſtery which hath been hid from Ages and from Generations:* Surely during theſe Ages and Generations there were thoſe Men who wanted not good Natural Reaſon, *but now is made manifeſt to his Saints*, not to every Man, for, * *unto you it is given to know the Myſtery of the Kingdom of Heaven, but to them it is not given:* Then it comes not by Natural Reaſon, but 'tis a Gift of God. Now the Goſpel and the Preaching of Jeſus Chriſt, is the Doctrine of Chriſtian Religion; and this, * *According to the Revelation of the Myſtery which was kept ſecret ſince the World began.*

* 1 Cor. 1. 20.

* Eph. 3. 4.
|| 1 Tim. 3. 9.
* 1 Tim. 3. 16.

* Eph. 3. 3.

* Col. 1. 26.

* Matt. 13. 11.

* Rom. 16. 25.

If we want another Apoſtle's Evidence, we have it in St. *Peter* in the caſe of the Prophets under the Old Teſtament, who * *enquired, and ſearched diligently, of the*

* 1 Pet. 1. 10, 11, 12.

the Grace that ſhould come unto you, all which had been in vain, but they got it by Revelation, *unto whom it was revealed, that not unto themſelves, but unto us, they did Miniſter the things which are now reported unto you, by them that have preached the Goſpel unto you*; no need of Revelation where Natural Reaſon can attain unto; yet without Revelation the Prophets, which wanted no Natural Reaſon, could not. I go further and ſay, Angels, who are clear ſighted, far above Men, * *greater in Power and Might*, and have a greater depth of Reaſon, What of them? *Which things*, ſays the ſame Apoſtle in the ſame place, that is, the Myſteries of the Goſpel, *the Angels deſire to look into*, not to dive, but to look into, to ſee and adore that Incomprehenſible Myſtery, they cannot look into, or elſe they would not deſire it, for none deſires to have that which he hath, Angelical Nature cannot fathom thoſe Depths, and do we think the ſhallow Brain of the moſt Rational Man can? Hereupon I think I may follow our Bleſſed Saviour's way, of arguing in the caſe of the Day of Judgment; only he doth from the leſſer to the greater, and I from the greater to the leſſer; * *Of that Day, and that Hour, knoweth no Man, no, not the Angels which are in Heaven.* Thus the Myſtery of the Salvation of Mankind knoweth no Angel, much leſs any Man, be he never ſo Rational, only as much as God hath been pleaſed to reveal in the Goſpel; that Knowledge comes not by Reaſon, or any thing elſe of Nature, but by Grace. I think this ſufficiently ſheweth, how deficient Natural Reaſon is, to lead us to True Chriſtian Religion without Revelation, which God effected by means of Angels, Prophets, Apoſtles and Evangeliſts, and this not with a bare outward Declaration, but an inward effectual Working and Revelation of his Holy Spirit.

* 2 Pet. 2. 11.

* Mark 13. 32.

But I muſt not exceed the narrow Bounds I preſcribed my ſelf: So then in Oppoſition to *Socinians*, as we believe

lieve the Perfection and Infallibility of Holy Scripture, we alſo muſt own, there are in our Holy Religion, ſeveral things above Reaſon: Indeed Matters of *Fact* do fall under our Senſes, but thoſe of *Faith* go far beyond them; Material things, ſuch as our Senſes, hold no Proportion with Spiritual, ſuch is Faith, highly elevated alſo beyond Reaſon.

Certainly this Generation of Men, come under the Curſe pronounced by St. *Paul*, * *If any Man love not the Lord Jeſus Chriſt, let him be Anathema Maran-atha:* 'Tis to Hate and not to Love him, as to go about to derogate from his Right, and as much as in them lies, to deprive him of his Due, and diſhonour him, as he told the Jews, * *I honour my Father, and ye diſhonour me.* Wherein? It is ſet down in ſeveral places of the ſame Chapter, as namely, they would not believe him to be *the Light of the World*, nor *the Witneſs which he and the Father did bare of him*; and that *he was he*, that is, the *Meſſiah*, the Chriſt, the Son of God, who had told them the Truth he had heard of God, whom he there calls often *his Father*, for *I proceeded forth and came from God.* Yet 'tis as true as ſtrange, that notwithſtanding ſo many clear Proofs of his Divinity in Scripture, *Socinians* deny him to be God, without which he had not been qualified to be Mediator between God and us (for a Mediator muſt have the Nature of both Parties) nor gotten the Victory over all the Enemies of our Salvation. Though to avoid Prolixity, I muſt not inſiſt upon the Proofs of our Lord's Divinity, which is the Life of our Faith, Hope and Comfort, yet ſomething I muſt now ſay to it.

* 1 Cor. 16. 22.

' John 8. 49. Verſe 12, 18, 24, 28, 29, 40, 42.

If we had no other Witneſs but St. *John*, it were more than ſufficient to condemn the Blaſphemy: In the days of the Emperor *Domitian*, one *Ebion* a *Samaritan*, and his Sectators, denying Chriſt's Divinity, the Apoſtle did write his Goſpel to prove it, which in ſo many places

places thereof is done as poſitively, fully and clearly; as Heart can deſire: Only ſome few I ſhall take notice
*John 1. 1,14. of, to begin with the firſt Verſe of Chap. 1. * *In the Beginning was the Word, and the Word was with God, and the Word was God*; compared with V. 14. *and the Word was made Fleſh.* Afford us this Argument, the Word was God, the Word was made Fleſh, therefore God was made Fleſh: And as the name *Word* is proper to Chriſt who was made Fleſh, it followeth, that Chriſt is God. And in another place he is, in a moſt ſpeci-
*Chap. 3. 16. fical manner, called * *God's only begotten Son*, whereby he is affirmed to be of the ſame Nature and Subſtance,
*Chap. 14. 9. and equal with him, * *He that hath ſeen me, hath ſeen the Father*, ſaith he: The Reaſon he gives elſewhere,
*Chap. 10. 30. * *I and my Father are one*; and to *Philip* he ſaith, ‖ *Be-*
‖ Ch. 14. 10, 11. *lieve me that I am in the Father, and the Father in me*; which for greater Confirmation he had ſaid juſt in the Verſe before; this Demonſtrates a ſtricter Union than meerly one of Favour and Grace; this ſhews the Unity of Nature in the Diſtinction of Perſons, which though diſtinguiſhed amongſt themſelves, ſo that the Father is not the Son, nor the Son the Father, yet both are Gods, and Divine Nature is common to both; nothing can be more like the Perſon of the Father, than
* Coloſ. 1. 15. the Perſon of the Son, wherefore he is called * *the Image of the inviſible God:* God the Father is Inviſible, no Man hath ever ſeen him, but he hath made himſelf viſible in the Perſon of his Son, who is partaker of his Nature: To this purpoſe the Lord Jeſus is ſaid to be
* Heb. 11. 3. * *the brightneſs of his Glory, and the expreſs Image of his Perſon.* This is no Flattery to him nor Favour, for it is his Right; herein he is no Uſurper nor Intruder, for if he was, God would not ſuffer it, being, as he is, ſo Jealous of his Honour and Glory; 'tis therefore upon a
* Phil. 2. 5, 6. juſt Title, that * *Chriſt thought it no Robbery to be equal with God:* None but God can truly and really be equal

with

with God; I would know what meer Creature may lawfully be compared to, and be equal with God.

The Lord Jeſus himſelf declares at ſeveral times, how he came from the Father, that is, from *above*, from *Heaven*; how the Father had ſent him, which is to be underſtood, when he became Man, and was born of a Woman: Now he could not be ſent and come, before he had a Being; and as he was come from the Father, ſo he returned to the Father, as he declared it to his Diſciples: But I deſire a ſpecial notice to be taken of what is ſaid: * *And now, O Father, glorifie thou me, with the Glory which I had with thee before the World was:* Whence we infer, how the Lord Jeſus was before the World, that is, from Eternity, for time began only at the Creation; how not only he was, but alſo had Glory equal with the Father: This cannot be underſtood of his Humanity, becauſe he was Born in Time, and he was not Glorified till after his Reſurrection; nor he could not have a Glory, except he had a Being, which Being had no relation to his Humanity, but to his Divinity: And becauſe, thorough his Humiliation, that Glory had been eclipſed, he was to return, and again to appear in it, after the Work he came about was over.

* John 3. 31.

* John 17. 5.

There would be no end if I would enlarge, and bring in ſo many places as the Old and New Teſtaments do afford, to prove this Point, the ſtrength of which the bitter Enemies of this Truth, being ſenſible of, it makes them do what they can to elude it, and undervalue the Authority of the Scripture, which muſt be the Judge in the Cauſe, reſerving the Interpretation thereof to their own Fancy or Reaſon, as they would call it. Wherefore to be ſhort, I ſhall, according to the uſual way in Schools of Divinity, reſolve the whole into an Argument, which is this, He to whom in God's Word are appropriated the Names, Attributes, Works and

Divine Honour, he is true Eternal God; but to the Lord Jesus all these are attributed in Scripture, therefore the Lord Jesus is true Eternal God: We must descend to Particulars.

First as to the *Names*, we begin with the Old Testament, few out of many: He is called * *Immanuel*, which being interpreted is, || *God with us:* And by the same Prophet, amongst other Glorious Names, he is called the * *Mighty God:* And in another place, || *Behold your God will come with Vengeance, even God with a Recompense*, &c. which our Saviour * applieth unto himself. So the Name of God, and of *Jehovah*, which Jews own to be an incommunicable Name of God, never to be pronounced but once a Year, by the High Priest, in the Holiest of all, are given him; as in * *Genesis*, and in || *Exodus*; in † *Malachy* he is called the *Lord, the Messenger of the Covenant*, who often appeared to the Fathers, as a forerunning of his Incarnation; amongst others to * *Joshua*, under the name of *Captain of the Host of the Lord*, to whom *Joshua*, by his Command, rendered the same Honour as || *Moses* had done before, *Put off thy Shoes from off thy Feet, for the place where thou standest is Holy Ground*; in which place he is called *the Angel of the Lord*, v. 2. v. 4. *the Lord* and *God*. This is the Angel of God promised to be sent before his People, * *for my Name is in him*, he is called by the same Name as I am, and he is the same as I am, even God. Of the word *Jehovah*, which is Englished the *Lord*, being attributed to our Saviour, we have besides others, two considerable Instances; one is, || *The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the Desert a High-way for our God:* The Voice is * applied to *John* the Baptist, as our Saviour, whose Forerunner he was, is the *Lord* and *God*. The other Instance is this, || *I will have Mercy upon the House of* Judah, *and I will Save them by*

* Isa. 7. 14.
|| Matt. 1. 23.
* Isa. 9. 6.
|| Ch. 35. 4, 5, 6.
* Matt. 11. 5.
* Ch. 16. 13. & 18. 1. this to be compared with Hos. 12. 6
|| Exod. 3. 15.
† Mal. 3. 1.
* Josh. 5. 14, 15.
|| Exod. 3. 5.
* Exod. 23. 20, 21, 22.
|| Isa. 40. 3.
* John 1. 23.
|| Hos. 1. 7.

the

the Lord their God: Now there is no other Saviour but Jeſus Chriſt the *Meſſiah*, which he plainly declared to the Woman, * *I that ſpeak unto thee am he.* If then Chriſt ſpoke the Truth, and St. *John* hath written the Truth, Chriſt is he, who is alſo called, ‖ *the Angel of God's preſence*, who *ſaved them* his People, *ſo he was their Saviour:* All this ſpoken of the Lord Jeſus.

* John 4. 26.

‖ Iſa. 63. 9, 8.

The Proofs of this out of the New Teſtament are as clear as can be, beſides the Texts already quoted, obſerve the following, * *This is Eternal Life to know thee the only true God, and whom thou haſt ſent Jeſus Chriſt*, that is, to be the only true God, a thing uſual amongſt the Hebrews, for though the Language be Greek, yet the Writers were Jews, whoſe Tongue and manner of expreſſing themſelves is Compendious and Laconick, and commonly implies more than it doth expreſs, eſpecially in avoiding of Repetitions; of many Inſtances let one ſerve for all, 'tis this, ‖ *I have been Young and now am Old, yet have I not ſeen the Righteous forſaken, nor his Seed begging Bread*, ſupply the word *forſaken* before expreſſed, for ſometimes the Seed of the Righteous, God ſuffers by way of Trial to beg; but though they beg, yet he never forſaketh them: Thus in this place after the words *Jeſus Chriſt*, the words *to be the only true God*, ought to be ſupplied and underſtood. The ſame Evangeliſt addeth elſewhere, * *Theſe things are written, that ye might believe that Jeſus is the Chriſt, the Son of God*; of the Living God according to the Confeſſion before made by *Peter*, ‖ *We believe and are ſure that thou art that Chriſt, the Son of the Living God:* The Son and only Son of the Living God, muſt needs alſo be the Living God: 'Tis ſaid, * *God hath purchaſed the Church with his own Blood:* Properly ſpeaking God hath no Blood; How then can he purchaſe a Church with his own Blood, otherwiſe than by the means of an Hypoſtatical Union of the Divine and Humane Natures

* John 17. 3.

‖ Pſal. 37. 25.

* John 20. 31.

‖ Chap. 6. 69.

* Acts 20. 28.

in one Perſon, by vertue whereof the Blood which belongs to Humane Nature is called *God's own Blood.*

* John 20.28. *Thomas* calls him * *my Lord and my God*; and St. *Paul* ſaith,

‖ Rom. 9. 5. ‖ *he is over all God Bleſſed for ever*, and

† Coloſ. 2. 9. † *in him dwelleth all the fullneſs of the Godhead bodily.* How fully doth this

* 1 Tim. 3. 16. expreſs it, thus * *God was manifeſt in the Fleſh*; and his

‖ 1 John 5.20. beloved Apoſtle ſaith, ‖ *And we know that the Son of God is come in the Fleſh, and hath given us an underſtanding that we might know him that is true*, Son of God, *even in his Son Jeſus Chriſt: This is the True God and Eternal Life.* This Jeſus Chriſt is not God only in compariſon of other Men, or by ſome ſpecial Prerogative of Favour, or in ſome higher degree than all the reſt; but this Jeſus Chriſt is the True God: How can it be more plainly and fully expreſſed that he is the True God? So every where elſe the Lord Jeſus is abſolutely called God, the True God, and not relatively, as *Moſes*

* Exod. 7. 1. is ſaid * *to be made a God to* Pharaoh.

Holy Scripture gives our Bleſſed Saviour Attributes that are incommunicable to the Creature, ſo he muſt needs be True God: As firſt *Eternity*, whereof he is

* Iſa. 9. 6. called the Father, or * *the Everlaſting Father*; alſo,

‖ Rev. 1. 8, 17, 18. ‖ *Alpha and Omega, the Beginning and the Ending, which is, which was, and which is to come, the Almighty*; repeated Verſes 11, 12. namely, when the Apoſtle *turned to ſee the Voice that ſpake to him*, that had called himſelf *Alpha* and *Omega* (which being the firſt and laſt Letters of the Greek Alphabet, ſignifie firſt of all and laſt of all, that is, his Eternity) he ſaw *one like the Son of Man*, that is, the *Lord Jeſus*, who v. 17. calls alſo himſelf *the firſt and the laſt*; and the next Verſe ſhews it to be underſtood of Chriſt, for he ſaith, *I am he that liveth and was dead:* And Chap. 21. 6. he ſaith again, *I am Alpha and Omega, the Beginning and the End*, to be compared with v. 3. *The Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf*

ſelf ſhall be with them: To be underſtood of the Incarnation, as expreſſed by the ſame Apoſtle *John* 1 14. and if any Doubt ſhould remain, 'tis fully cleared Chap. 22. 13. where again, and together, are rehearſed the general words ſpoken aſunder in the other places, *I am Alpha and Omega, the Beginning and the End, the Firſt and the Laſt:* and to know who ſaith ſo of himſelf, read v. 16. *I Jeſus have ſent mine Angel*; and v. 6. is called the Lord God, *And the Lord God ſent his Angel*, &c. And that all this is the Attribute and Prerogative of the only true Eternal God, it appears out of *Iſaiah* which our Saviour's words in the *Revelations* relate to, *Thus ſaith the Lord the King of* Iſrael, *and his Redeemer the Lord of Hoſts, I am the firſt, and I am the Laſt, and beſides me there is no God*; which to the ſame purpoſe are repeated in other places of the ſame Propheſie. To condeſcend unto our Capacity, the Spirit of God doth repreſent this Eternity in three parts, Paſt, Preſent, and to come, by him *which is, which was, and which is to come*; and it cannot be denied, thereby the True Eternal God to be underſtood; and hereunto doth fitly anſwer that place of Scripture which applies it to the Lord Jeſus, *Jeſus Chriſt the ſame yeſterday and to day, and for ever.*

Iſa. 41. 4. and 44. 6.

Rev. 1. 4.

Heb. 13. 8.

Socinians would have Chriſt's Being to have began with his Birth of the Bleſſed Virgin, but he peremptorily confutes them with the Jews, when he ſaith, * *before* Abraham *was I am.* Can that Generation of Vipers deny he ſpoke the Truth when he ſaid ſo? If they do, then with the Jews they declare themſelves to be the Children of the Devil, who, as our Saviour ſaid to them, * *Is a Liar and the Father of it.* If now our Saviour was amongſt them, they would take up Stones to Stone him as the Jews did at that time, according to their Principles (which are the ſame with thoſe of the Jews) they would call him a Blaſphemer, and make

* John 8. 58.

* Verſe 44.

uſe

* Chap. 10. 33. use of their words, * *For a good Work we stone thee not, but for Blasphemy, and because that thou being a Man, makest thy self God.* I ask, Did the Lord Jesus upon this Charge deny himself to be God? Which he would have done if he had not been: Or else, Was he an Impostor or Deluder? Which he must needs have been, if he would have passed for God when he was not: O the Horrid and Insufferable Blasphemy of Wicked Men.

Then Scripture attributes *Omniscience* unto Christ when he was upon Earth as well as now, he knew
* John 21. 17. every thing, * *Lord thou knowest all things*, saith *Peter*
|| Ch. 2. 24, 25. unto him, || *he knew all Men, and needed not that any should testifie of Man, for he knew what was in Man.* There
* Heb. 4. 13, 14. was no Dissembling before him, * *for all things are*, and were, *naked and open unto the Eyes of him with whom we are to do*, even *Jesus the Son of God*, who, when upon
|| John 6. 70. and 13. 11. Earth, knew || *which of the Twelve was a Devil*, for *he knew who should betray him.* This Record he bears of
* Rev. 2. 23. himself, and we know his Record is true, * *All the Churches shall know that I am he which searcheth the Reins and Hearts.* All this is very plain.

In the Word of God our Saviour is declared to be
|| John 5. 19. *Almighty*, for, || *whatsoever things the Father doth, these*
† Heb. 1. 3. *also doth the Son likewise*; and † *he upholdeth all things by the word of his Power:* In the fore-quoted place of *Rev.* 1. he calls himself *the Almighty.*

* Matt. 18. 20. Chap. 28. 20. Christ Jesus is also *present every where*, another Attribute of an Infinite Being; * *Where two or three are gathered together in my Name, there I am in the midst of them*; and, *Lo I am with you always even unto the end of the World.*

But not only all these forenamed Attributes incommunicable to the Creature, such is every meer Man, are applied unto the Lord Jesus, also Divine Works
|| John 1. 3. are, as the Creation of the World, || *All things were made by him, and without him was not any thing made*

that

that was made: Which St. *Paul* confirmeth, * *For by him were all things created that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones and Dominions, or Principalities or Powers, all things were created by him and for him.* We know the Work of Creation is peculiar to God, he never imparted it to any Creature, for none is capable of it, only an Infinite Being and Power can fill up an infinite diſtance between an *ens* and *non ens*, a real Being and nothing; between theſe two is an unpaſſable Gulf for any Creature, an Abyſs that can be filled up by no Man nor Angel: To create is God's incommunicable Work, the Name of Creator or Maker of ſomething out of nothing, belongs to God alone; and ſeeing the World was created by the *Word*, and that Chriſt is the Word that was made Fleſh, it followeth that Chriſt is God: *God by his Son made the Worlds:* So he Rules and Preſerves the World, as in the fore-quoted place, *Heb.* 1. 3. *He upholdeth all things by the Word of his Power:* He ſaith himſelf, || *Believe me that I am in the Father, and the Father in me, or elſe believe me for the very Works ſake.* He is one of the *Elohim* that created the World. It is alſo a Divine Work to raiſe Men from the Dead, this alſo belongs to Chriſt, *for as the Father raiſeth up the Dead, and quickneth them: even ſo the Son quickneth whom he will:* The words *as* and *ſo* do ſhew an Equality in the Acts, our Saviour raiſed *Jairus* his Daughter, *Lazarus*, &c. nay he raiſed himſelf by his own Power, * *I have Power to lay down my Life and take it up again.* Can any one but God give Eternal Life? But || *Chriſt gives his Sheep Eternal Life:* Who can forgive Sins but God only? The Jews were in the Right, according to their Principles, to call it *Blaſphemy*, becauſe they believed him to be a meer Man, and not God, as he was, * *Why doth this Man thus ſpeak Blaſphemies? who can forgive Sins but God only?* Whereupon immediately our Saviour, to ſhew

* Coloſ. 1. 16.

Heb. 1. 2.

|| John 14. 11.

Gen. 1. 1.

* John 10. 18.

|| Chap. 10. 20.

* Mark 2. 7, 10.

ſhew he was God, ſaid, *That ye may know that the Son of Man hath power to forgive Sins*, &c. he proveth it with a Miracle: The raiſing of the Dead, and other Miracles done by the Apoſtles, were not in their Names and by their Power, as all Chriſts were, * but in the Name and by the Power *of Jeſus of* Nazareth.

* Acts 3. 6.

Laſtly, Divine Worſhip and Honour is and ought to be rendred to our Saviour by Angels and Men, and || *let all the Angels of God worſhip him*; and * *that all Men ſhould Honour the Son even as they Honour the Father*, that is, alike, that ſignifies in the ſame Nature, Manner, and Degree; but God declares || *he will not give his Glory to another*: Wherefore Chriſt muſt needs be the ſame as the Father, of the ſame Nature, and not a Titular God, as they would make of him: So they who deny him truly to be the Son of God, in that, are worſe than the Devils which owned him to be ſuch; which Truth hath been ſealed with the Blood of Millions of Martyrs. And to come to Particulars, * *we muſt believe in him*, we muſt || *be Baptiſed in his Name*, and * *at his Name every Knee ſhould bow.* If Chriſt were not God, it were Idolatry to worſhip him; yet our Bleſſed Saviour, who was no Friend to Idolatry, would not have ſuffered the Man in the Goſpel to have worſhipped him, but far from forbidding, he encouraged him to it, and under what Notion? as Son of God, for he asked him, || *Doeſt thou believe on the Son of God?* The Man anſwered, *Who is he Lord?* Chriſt replied, *Thou haſt both ſeen him, and it is he that talketh with thee.* Can we deſire a plainer Declaration that Chriſt is the Son of God, and ought to be worſhipped; and if he were not the true Son of God of the ſame Nature, it had been Idolatry and Blaſphemy in *Thomas*, to call him, * *My Lord and my God.*

|| Heb. 1. 6.
* John 5. 23.
|| Iſa 42. 8.
Matt. 8. 29.
* John 3. 15, 16
|| Matt. 28. 19
* Phil. 2. 10.
|| John 9. 35, 36, 37, 38.
* John 20. 28.

God foreſeeing the Devil would raiſe his ſtrongeſt Batteries againſt his Son, who came to deſtroy the Works

Works of the Devil, which therefore would have cut him off in his very Cradle, and ſtirred up the whole Malice of Earth and Hell; and to Diſcredit his Doctrine, that Father of Lies found Inſtruments that defamed his Perſon, and ſaid, he was a *Samaritan*, a Friend to Publicans and Sinners, that had a Devil, and did caſt out Devils by *Belzebub*; he was the Carpenter's Son, ſuch a Fellow as they knew not from whence he was, a Seducer, Deceiver and Impoſtor: I ſay, God fore-knowing all this, provided ſufficient Remedies, and by his Holy Spirit in his Word, gave ſuch clear and full Evidences, as none, but thoſe in whom the God of this World hath blinded the Minds, could doubt of, or call to queſtion this Truth of the Goſpel, * *That God ſent his own Son into the World:* Moreover, *His only begotten Son, which is in the Boſom of his Father, he hath declared him*; which no body elſe could, it muſt be God's only Begotten, the reaſon is given in the beginning of the Verſe, *no Man hath ſeen God at any time:* Shall not God's only Begotten Son receive and be Partaker of his Father's Nature? If abſolutely no Man hath ſeen God at any time, he that hath ſeen and declared him muſt needs be God.

* John 3. 16. & Chap. 1. 18.

Though this Matter be ſo copious, yet to keep my ſelf within my narrow Bounds, I ſhall to this Point add a few words more: St. *John* ſaith, that * *in his time there were many Antichriſts*, and || *many Falſe Prophets were gone out into the World.* Theſe Oppoſers of Chriſt were of two ſorts, ſome who denied *Chriſt Jeſus* to be come into the World, or in the Fleſh, that is, That the *Meſſiah* which took up the whole Expectation of the Jews, was not come; for we know the *Meſſiah* and * *Chriſt* to be but one and the ſame: Now thoſe that confeſſed not Jeſus Chriſt to be the promiſed *Meſſiah*, were *Antichriſts*, the *Meſſiah* was to come in the Fleſh, that is, To take upon him our Humane

* 1 John 2. 18. || Chap. 4. 1.

* John. 4. 25.

Nature and become Man. All Prophesies and Types under the Law, in every Circumstance, were fulfilled in the Person of the Lord Jesus born of the Virgin *Mary*, and whosoever denied it was an Antichrist.

The second sort of Antichrists in St. *John*'s time, were those that, as the *Ebionites* did then, the *Arrians* since, and now *Socinians* do, own Christ to be a Prophet and a Saviour, but would have him to be meerly a Man, and only a Creature; a Man they would not deny him to be, but disowned him for a God. Now
* 1 John 4.15. against these the Apostle doth speak, * *Whosoever shall confess*, saith he, *that Jesus is the Son of God, God dwelleth in him, and he in God:* So by the Rule of Contraries, and the Stile of Scriptures, we do infer, that whosoever shall not confess that *Jesus* is in a true and a proper Sence the Son of God, God dwelleth not in him, nor he in God; both which, that is, the Validity of this Inference, and the Apostle's Position, that Jesus is the Son of God, do appear in the following Chapter,
*Chap. 5. 9, 10, 11. * *He that believeth not that Christ is the Son of God, hath made him a Liar, because he believeth not the Record that God gave of his Son: For this is the Witness of God*, (which is greater than the Witness of Men) *which he hath testified of his Son.* Wherein the Apostle relateth not only to the Time of our Saviour's Baptism, when
* Matt. 3. 17. the Voice came from Heaven saying, * *This is my beloved Son in whom I am well pleased*; but also to the Transfiguration, when the Voice came out of the
* Chap. 17. 5. Cloud with the same words with this Addition, * *Hear ye him*; which St. *Peter* takes special notice of, when
‖ 2 Pet. 1. 17, 18. he saith, *For he*, Jesus Christ, ‖ *received from God the Father, Honour and Glory, when there came such a Voice to him from the excellent Glory. And this Voice which came from Heaven, we heard when we were with him in the Holy Mount.* Where the Apostle plainly declares, That as the Voice came from God the Father, so it

was

was ſpoken of and to God the Son, or elſe the diſtinction of Father and Son had been improper and ſuperfluous; God in the Voice calls him his Beloved Son; the Apoſtle ſaith the Voice came from God the Father: If there was not ſome ſpecial Energy and Signification in the word *Father*, the Apoſtle would only have ſaid, that Chriſt received from God Honour, *&c.* but ſpeaking of the Father and of the Son, who are Relatives, that ſhews the diſtinction of two different Perſons of the Godhead.

This Voice was the Application to the Perſon of whom long before *Pſal.* 2. wherein the Kingdom of Chriſt was Propheſied of, * *The Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.* Yea, ſuch as *David* whoſe Son he was according to the Fleſh, in Spirit calls him Lord; which place our Saviour makes uſe of againſt the Phariſees, for after they had anſwered his Queſtion, Whoſe Son Chriſt was? He much to his purpoſe asketh them, * *If* David *then call him Lord, How is he his Son?* This could not be in the Capacity of his Son, for the Son is not Lord over the Father; wherefore it muſt be upon ſome other account; there was between them another Relation, it could be no Humane one within ſuch a diſtance of Time.

* Pſal. 2. 7.

* Matt. 22. 42, 43, 44, 45.

Hence it appears, That if God doth ſo often, and in ſo ſingular a manner, call the Lord Jeſus his Only Begotten Son, in whom he is well pleaſed: If God, I ſay, ſpeaks Truth, the Lord Jeſus muſt be his Son; not in that way of Favour and Grace only, as *Socinians* would have it, and as all his Elect are, but in a ſtricter and eſſential Relation; to beget, is to communicate his Nature and Subſtance; and in this Sence he is the only Begotten Son, there is but one thus properly God's Son: We have a Text which ſpeaks plainly to the purpoſe, and gives a right Interpretation of the Phraſe,

the meaning whereof the Jews underſtood very well; it is ſaid, * *The Jews ſought the more to kill him, not only becauſe he had broken the Sabbath, but ſaid alſo that God was his Father, making himſelf equal with God.* So then when Chriſt called God his Father, he meaned that he was equal with God; the Jews ſay ſo, the Evangeliſt doth not ſay they were miſtaken; and our Bleſſed Saviour, the beſt Interpreter of the thing, confirmeth they had a right Notion of the Matter; for in the 19 and 21 Verſes, he affirmeth his Equality in Power with the Father, *For what things ſoever he doth, theſe alſo doth the Son likewiſe. For as the Father raiſeth up the Dead, and quickneth them, ſo the Son quickneth whom he will.* This Equality in Power argueth an Equality in Nature; for though God can do great and miraculous things by ſome Creatures, yet ſtill 'tis the working of his own Power; but God cannot beſtow an Infinite Power upon a Finite and bound Creature, which it is not capable of, becauſe it would imply a Contradiction: An Infinite Power in Chriſt, ſuch as the Father hath, doth in him import an Infinite Nature. But at this time I muſt not ſuffer my ſelf to be drawn too far into the Matter.

* John 5. 18.

* Ver. 19, 21.

Well, as we heard, St. *John* calls Antichriſt him that denies Chriſt to be the Son of God: * *He is Antichriſt that denies the Father and the Son:* Surely Father and Son muſt have the ſame Nature, deny one and you deny both; *Who is a Liar, but he that denieth that Jeſus is the Chriſt?* To what he calls Antichriſts and Liars, St. *Paul* giveth the Name of *Blaſphemers*, and begins with himſelf, as he was before his Converſion, * *Putting me into the Miniſtry, who was before a Blaſphemer and a Perſecutor.* Wherein was he ſuch? He ſpeaks ſomething of it when he ſaith, ‖ *I verily thought with my ſelf, that I ought to do many things contrary to the Name of Jeſus of* Nazareth. What doth he mean by the Name

* 1 John 2. 22.

* 1 Tim. 1. 12, 13.

* Acts 26. 9.

of

of Jeſus? His Perſon he could not reach, his Members he perſecuted as much as he could; nay, as he ſaith, he compelled them to do as he did: What's that? To Blaſpheme; *he compelled them to Blaſpheme*, his Name, his Religion, and ſay many things againſt his Perſon, and deny him to be the *Meſſiah*, the Son of God, and the Profeſſion of his Goſpel, to defame and diſhonour him: And do not *Socinians* do part of this, and the worſt of it, with, as much as in them lies, depriving him of his Godhead, attacking him in the beſt and moſt ſenſible Part: Methinks theſe Men ſhould have obſerved and taken warning by God's ſignal Judgments upon former Blaſphemers againſt the Perſon of Chriſt. *Arrius* their great Founder, whilſt he was eaſing himſelf of the Neceſſities of Nature, his Bowels came forth, and with them his Life: *Artemon*, *Samoſatenus*, and ſeveral more in former and later Ages, came to miſerable Deaths: The end of *Julian* the Apoſtate is well known: Theſe ſhould make them Fear and Tremble. However in them is a Hardneſs, as was in the Jews, whoſe Arguments they borrow, * *Blaſpheming and Contradicting*, as they did, to what concerning this Matter was ſpoken by *Paul* and *Barnabas*. Acts 26. 11. * Acts 13. 45.

The Grounds of their Error I ſhall not at this time go about to refute, that I reſerve for another occaſion if God permit: However two things I ſhall mention, which like two Rocks they commonly ſplit upon, and this being well underſtood, affordeth Anſwers to moſt of their Arguments. St. *Peter*'s words, by him ſpoken in another caſe, I here ſhall make uſe of, * *For this they are willingly Ignorant of*; namely, the difference of Chriſt's State of Humiliation, and that of his Exaltation: The *Jews* who receive not the New Teſtament, may be ignorant of this, yet not willingly; but *Socinians*, who ſay and pretend they admit it, cannot be Ignorant but willingly: After this Rule we may reſolve * 2 Pet. 3. 5.

thoſe

those places in Scripture, the Sence whereof, thorough their Prejudice, they mistake, wherein Christ is made Inferior to the Father, and the Father said to be greater than he: 'Tis most true, that as he performed the Office of Mediator, as he was Man, as at that time when he was upon Earth, in that low and humble Condition, he then was Inferior to the Father, but it was not so before, for he, to obtain Salvation for us, voluntarily left that Glory which he had with the Father before the World began, and *of himself*, as the
* Phil. 2. 6, 7, 8. Apostle saith, * *took upon him the form of a Servant, and was made in the likeness of Man; and he humbled himself, and made himself of no Reputation:* He had a Being before he was made Man, and that Being, as the Apostle saith in that place, was the *Form* and Nature *of God*, whereby, *without Robbery* or Usurpation, *he was equal with God.* After the time of his Humiliation was over, he went up to the place whence he was come down, again to appear in his Natural Glory, which Glory here he had still, but it was under a Cloud, which made it invisible to Man: His Humane Nature
* Heb. 10. 20. was that Cloud which Scripture calls * *the Vail of his Flesh*, which under the Law was typified by the Vail of the Temple; because the Light of the Sun, when 'tis behind the Clouds, doth not appear bright and glorious in our Eyes, Must Men say he hath no Brightness nor Glory? Still there is enough left to convince us, that in it is a Light, or else it would be quite Dark: So though the Lord Jesus his Divine Glory and Majesty was eclipsed for a time, yet several Beams of it appeared in his state of Exinanition, as in his Bap-
* John 12. 28, 29. tism, Transfiguration, and when * *the Voice came from Heaven saying, I have both glorified it, and I will glorifie it again*; which made some of *the People that stood by say, it thundred*; *and others, An Angel spake to him:* Besides those many miraculous Works he did, which none

none but a Divine Power could effect, all theſe leave unbelieving Enemies of his Divinity without Excuſe; for they refuſe to receive the Teſtimony of God the Father, of Chriſt himſelf, and of the Apoſtles and Evangeliſts, which is as good as to call him a Deluder and an Impoſtor.

Their other Stumbling-block and Rock of Offence, is the Incarnation of the Son of God, or his taking upon him our Humane Nature out of the Virgin *Mary*, thorough the Operation of the Holy Ghoſt, which by no means they will own, though Scripture ſaith, in that Famous Propheſie of the Coming of the *Meſſiah*, * *Behold a Virgin ſhall Conceive, and bring forth a Son, and they ſhall call his Name* Immanuel: ‖ *Which being interpreted is, God with us.* What doth this Interpretation, *God with us*, ſignifie elſe, than an Union of Divine with Humane Nature, one Perſon to be both God and Man, which doth meet in the Perſon of our Bleſſed Saviour, who for Confirmation of this, is in Scripture ſo often called God, Son of God, and Man, Son of Man: Can there be any thing more poſitive than this? * *The Word was God*, and *the Word was made Fleſh*; by Fleſh is meant Humane Nature; then God was made Man, as to the Manner, it could not be by Tranſubſtantiation (change of Subſtance) of Divine Nature into Humane, which had imported an Annihilation of Divine Nature, which to think is Blaſphemy, elſewhere Scripture ſaith poſitively, *God was manifeſt in the Fleſh*, a Text parallel to that of *John* to prove the *Incarnation*, which the place ſheweth to be ſaid of Chriſt, in whom are terminated all the Propheſies and Figures under the Law about the Meſſiah; and though the *Modus* and Manner of things, be above the reach of Men to dive into, and ſo we muſt not be raſh about it; yet God in his Word, having revealed the thing to be, and ſaid ſomething about the Manner, it muſt

* Iſa. 7. 14. ‖ Matt. 1. 23. to this anſwers John 1. 14. & 1 Tim. 3. 16.

* John 1. 1, 14.

not

not be neglected by us: See the Angel's anſwer to the queſtion of the Virgin, * *How ſhall this be, ſeeing I know no Man? The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee.* This indeed is a high Myſtery, the Coming of the Holy Ghoſt, the overſhadowing of the Higheſt: Yet however this is plain, that that Holy Thing or Perſon to be born of *Mary*, ſhould be the Son of God, and really called ſo; for to be called is really to be ſo; as of *John* Baptiſt, *Thou Child ſhalt be called the Prophet of the Higheſt*, *Luke* 1. 76. ſhall really be ſo; or elſe, if he had not really been, it had been a Lie: Man was to have no hand in the Birth of that Child, for the Virgin knew no Man, it was to be a Production only of the Holy Ghoſt coming upon the Virgin, and of the Power of the Higheſt overſhadowing her: Here we muſt draw a Curtain and a Door before this high Myſtery; yet we may ſay, that to bring into the World one that ſhould be meerly a Man, there had been no need of this tranſcendent, unſpeakable, and incomprehenſible way: If it was intended he ſhould have been no more than a Man, there had been no need of altering the uſual Courſe of Generation, as it was not in * *Moſes*, *Elijah*, upon whom afterwards God poured his Spirit: So if the Lord Jeſus had been but a Man, he might have been begotten of a Man, and afterwards God might have beſtowed his Spirit upon him in a higher meaſure than ever it had been upon any Man that went before; but the overſhadowing of the Higheſt was not in vain, becauſe God doth nothing in vain: The Holy Ghoſt alone might have preſerved him from Sin in his Conception, but there had been no need of the overſhadowing of the Higheſt. Take notice how Chriſt is alſo called the *Higheſt*, and the *Great God*.

*Luke 1.34,35

* Take notice of the difference, *Moſes* as a Servant, Chriſt as a Son, over his own Houſe. *Heb.* 3. 5, 6.

Luke 1. 76. Tit. 2. 13.

Let

Let us compare the Caſes between the Birth of *John* the Baptiſt, of whom our Saviour ſaith thus, * *Amongſt thoſe that were born of Women, there was not a greater Prophet than* John *the Baptiſt*, and that of the *Lord Jeſus:* In the firſt, two things are remarkable, the firſt, That an Angel was ſent to Announce his Birth: The ſecond, That he ſhould be filled with the Holy Ghoſt from his Mothers Womb; all the reſt was Natural and Common, *Thy Wife* Elizabeth *ſhall bear thee a Son:* Here according to the uſual Courſe of Nature, a Child was to be born of a Husband and his Wife, though Old, yet the thing happened before to others; but in the Perſon of Chriſt is a Child born of a Woman without Man: The Angel ſaid to *Zachariah* nothing of the Holy Ghoſt coming upon *Elizabeth*, nothing of the higheſt overſhadowing her, as to the Virgin *Mary:* And we know how never one Man, or one Prophet ſpoke of another as *John* Baptiſt did of our Lord and Saviour; he knew his diſtance, the difference between them, and his nothing in compariſon with him; * *He that comes after me, and whoſe Shoes latchet I am not worthy to unlooſe*; the ſame *was before me*, yet born ſix Months after him, and before *Abraham* too, though there were 42 Generations between them. O that Pre-exiſtence hath no Humane Foundation, and can be attributed to nothing, but to an Eternal Being; he owneth he was not the Chriſt, but he was ſent before him to cry in the Wilderneſs, *Make ſtraight the way of the Lord*, Jehovah, *and I ſaw and bare Record that this is the Son of God:* Wherefore upon occaſion our Saviour ſaith of *John* Baptiſt, *He bare record* of me *unto the Truth*; though I need no ſuch thing, *for I receive not Teſtimony from Man*; however he bare Witneſs unto the Truth, that I am the Son of God: And indeed if to prove it there was but one or few ſuch Texts and Particulars in Scripture

* Luke 7. 28.

Chap. 1.

* John 1. 27, 30

Verſe 34.

Chap. 5. 33, 34.

about Chriſt, ſome might happen to think there is room for Cavils and Exceptions; but ſo many things, and in ſo many ſeveral places, being ſaid to that purpoſe, and all tending to confirm that Truth, how he is True God, and Only True Son of God, there is no reaſonable ground left to doubt of it. ‖ *We know*, ſaith St. *John*, *that the Son of God is come, and hath given us an underſtanding that we may know him that is True, even in his Son Jeſus Chriſt: This is the True God, and Eternal Life.* Nothing plainer than that Jeſus Chriſt is the True God, Relatives ought to be applied to the next.

‖ 1 John 5.20.

Scripture mentioneth four kinds of Generation, the firſt, by Father and Mother, that is, the Common: The ſecond, without Father or Mother, which is properly Creation; ſo *Adam* was begotten, and on this account called Son of God: The third, of a Father without Mother, thus *Eve* was formed out of *Adam*'s Rib: But the fourth, and more Miraculous is, of a Mother without a Father; thus our Bleſſed Saviour was born of a Woman without the help of Man: But all theſe do relate only to a Temporal Generation, but that of Jeſus Chriſt Son of God in a ſtrict Sence, by the Father, is Eternal.

Now the Office of Mediator, required a Perſon that ſhould be both God and Man, to perform thoſe things that were to be done in relation to both: As for inſtance, To Suffer and Die, was the part of Humane Nature, which the Divine is not capable of; but to overcome Death and our Spiritual Enemies, could not be effected but by a Divine Power: And it alſo became the Majeſty of God, that the Mediator ſhould be God; which Majeſty is ſo great, that none but he that is intimate and equal with the Father, could interpoſe between God and Man: Angels themſelves could and dared not undertake it, for they ſtand in need

need of Chriſt Mediator; and * *they are not Pure in God's ſight*, which makes them hide their ‖ Face in his Preſence; now much leſs any Man only ſuch: Beſides, who but a God could deſtroy Sin, appeaſe God's Wrath, overcome the Power of Satan, and Death Natural and Eternal? Who could make Expiation for Offences committed againſt an Infinite God, but he that is Infinite himſelf? By whoſe Interceſſion could God's Anger be pacified, but thorough his that is his Beloved Son? By whoſe Power could Satan, and the whole Power of Darkneſs be overcome, but by him that is ſtronger than all the Devils and Hell? And who could conquer Death, but he that hath deſtroyed him that hath the Power of Death; And as none but a God could deliver us from all theſe Evils, under whoſe Power we were; ſo none but a God could reſtore us to the Goods we had loſt: As firſt, Who could have reſtored us to a perfect Righteouſneſs, but he that is Righteouſneſs it ſelf? Who to God's Image, but he that is the *expreſs Image of his Perſon, and the Brightneſs of his Glory?* Who could make us Children of God, but he that is his Natural and only begotten and beloved Son? Who could beſtow upon us the Holy Ghoſt, but he from whom the Holy Ghoſt proceedeth? And who could give us Eternal Life, but he that is Life it ſelf? And by whom could we come to God, but thorough *him that is the way?* Hence it appears, how none but a True and not a made God, could be a Mediator between God and us: *If one Man ſin againſt another*, ſaith *Eli*, *the Judge ſhall judge him: But if a Man ſin againſt the Lord, who ſhall intreat for him?* No meer Man can, only he that is Lord God himſelf.

* Job 15. 15.

‖ Iſa. 6. 2.

Heb. 2. 14.

Chap. 1. 3.

John 14. 6.

1 Sam. 2. 25.

* *What the Law could not do, in that it was weak through the Fleſh, God ſending his own Son in the likeneſs of ſinful Fleſh, and for Sin, condemned Sin in the*

* Rom. 8. 3.

Flesh, is a place worthy to take up our Serious Thoughts: This sheweth first, the Law could not justifie us, by reason of Weakness thorough the Flesh, or Humane Nature, which to remedy, 'twas necessary God should send his own Son to relieve this Weakness and Impossibility; for that wherein our Nature, thorough Frailty, was wanting, must be helped by Divine Nature. Secondly, This sheweth, how this help came by means of God's own Son, whom God sent into the World, and by a Sacrifice for Sin, effected that which was impossible for any Man whatsoever to do. Now, if they can, let them find stronger and more proper Expressions, to signifie Christ Jesus to be the True, Proper, Natural Son of God, than these in Scripture, *God's own Son, the only begotten Son, which is in the Bosom of the Father, in whom the Father is well pleased:* Can this be said of one that is a meer Man? No, nor of any Angel which is a nobler Creature: *For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee. And again, when he bringeth the first Begotten into the World, he saith, Let all the Angels of God worship him.* He cannot be called the First Begotten, in relation to a Temporal Generation, for many other Sons of Adoption God had begotten long before Christ's appearing in the World; but upon account of an Eternal, take notice of what is added, *But unto the Son he saith, Thy Throne, O God, is for ever and ever*; not only here, and in other places I already quoted, he is called God, but also St. *Paul* in two places gives him the name of *God our Saviour*; he is God as certainly as he is our Saviour, for in both places both are joyned together. Now as when the Spirit of God doth in Scripture call him Man, we ought to believe him to be a Man indeed; so when he calls him God, we must believe him to be God indeed; for with St. *Paul*,

Heb. 1. 5,6,8.

1 Tim. 1. 1. Tit. 1. 3.

* *We*

* *We are ſure that the Judgment of God is according to Truth:* And immediately after his Converſion, he began to preach the Goſpel with this Fundamental Truth thereof, namely, *That he is the Son of God:* And whoſoever owns him not to be truly God, gives God the Lye, diſowns him to be our Saviour and our Mediator; for as the Mediator doth act the part of Man with God, ſo with Men he is to perform the part of God; he ſtands between two Extreams, and reaches them both with filling the ſpace, though never ſo diſtant between them, he immediately approacheth unto God, whom he pacifieth towards Men, and from him, upon the account of his own Merit, obtaineth for them all Gifts and Graces neceſſary to their Salvation: All this none but a God can do for us.

* Rom. 2. 2.

Acts 9. 20.

But here I muſt ſtop, for inſenſibly I am driven farther than I intended; only few words I ſhall ſpeak, in relation to the moſt Holy and Bleſſed Trinity, which they deny. Divine Nature is moſt ſimply and ſingularly one; yet in that one Eſſence are Three Perſons diſtinguiſhed in Number, Order, Manner of Acting, and with Perſonal Names and Attributes: And though the words *Trinity* and *Perſons*, be not in ſo many Letters ſet down in Scripture, no more than the word Sacrament, Symbole or Creed, Lord's-Prayer, *&c.* Yet as we agree that theſe are contained in and deduced out of the Word of God, ſo we may ſay of thoſe now in queſtion. For Brevity ſake I ſhall mention none of the ſeveral Proofs taken out of the Old Teſtament, and pitch upon few of thoſe out of the New.

The Baptiſm of the Lord Jeſus doth afford a clear and ſtrong Proof; God the *Father* ſpeaks, * *This is my beloved Son, in whom I am well pleaſed:* Chriſt the *Son* of God is Baptiſed; The *Spirit* or Holy Ghoſt deſ-

* Matt. 3. 16, 17.

deſcended from Heaven like a Dove, and lighted upon him. Then the Apoſtles are commanded to
* Chap. 28. 19. * *Baptiſe in the Name of the Father, and of the Son, and of the Holy Ghoſt*; ſurely by any one that can reckon, it will be found there are Three Hypoſtaſes or Perſons, for ſo the word Ὑπόστασις is rendred in relation to God the Father, for the Son is ſaid to be
* Heb. 1. 3. * *the expreſs Image of his*, the Father's, *Perſon.* In
‖ John 14. 16, 17. the following Text we alſo find there, ‖ *I will Pray the Father, and he will give you another Comforter*; the *Father*, *I*, and the *Comforter*, there called *the Spirit of*
* Chap. 15. 26. *Truth*; and in the next Chapter 'tis ſaid, * *But when the* Comforter *is come, whom I will ſend to you from the* Father; again here they be Three. St. *Paul* alſo men-
* 2 Cor. 13. 14. tioneth them, * *The Grace of the* Lord Jeſus Chriſt, *The Love of God*, that is, the Father, *and the Communion of the* Holy Ghoſt: This I ſhall conclude, with that of
* 1 John 5. 7. another Apoſtle, * *For there are Three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt*; *and theſe Three are One.* I think from the word *Three*, that of *Trinity* may well be derived: Here is proved the Trinity of Perſons, and the Unity or Oneneſs of Eſſence or Nature: The Trinity of Perſons doth not multiply the Nature, without any Contradiction a Subject may in one reſpect be one, and manifold in another: This is clear out of ſeveral Inſtances in Nature, Man hath a Soul, this Soul hath three ſeveral diſtinct Faculties, the Mind, Will and Memory; the Mind is not the Will, nor the Will the Memory, theſe are three different Faculties, yet but one Soul. In the Sun are three things, the Body, the Light, and the Heat of the Sun, yet not many Suns, yet only one. A Father hath a Son, the Father and the Son are two different Perſons, yet they have the ſame Nature and both are Men. There are many more ſuch Inſtances which I now forbear to mention, to ſhew how in created

created Subſtances Trinity or Multiplicity doth not deſtroy Unity; ſo we may reaſonably infer, that in the Godhead the Trinity of Perſons is no Prejudice to the Unity of Eſſence or Nature. But for all this they will deny the Divinity of the Son and of the Holy Ghoſt; the firſt I proved, and I think 'tis fit I ſhould ſay ſomething to the laſt, but as ſhortly as I can.

In order to it, I ſhall reſolve all into one Argument, as before I did about Jeſus Chriſt: The Syllogiſm is this, He is True and Eternal God, whom Scripture gives to, the Names, Attributes, Works and Worſhip of God; but all theſe, Scripture attributeth to the Holy Ghoſt, therefore the Holy Ghoſt is True Eternal God. To begin with the firſt, I ſay the *Names* of the True God are ſimply and abſolutely given to the Holy Ghoſt, * *Know ye not*, ſaith *Paul*, *that ye are the Temple of God, and that the Spirit of God dwelleth in you:* The latter part explaineth the firſt, the dwelling of God alone doth make and conſtitute the Temple of God; and thoſe very ſame whom he calleth the Temple of God, he calleth the Temple or Dwelling of the Holy Ghoſt. We have another, when *Paul* ſaid to *Ananias*, * *Why hath Satan filled thy Heart to lie to the Holy Ghoſt*; and in the next Verſe, *Thou haſt not lied to Men, but unto God:* Whom he before called the Holy Ghoſt, he now called God; theſe laſt words tend to exaggerate and aggravate the greatneſs of his Sin: The name of *Jehovah* is alſo attributed to the Holy Ghoſt, for the Lord ſaid, * *He will make himſelf known to and ſpeak by Prophets:* Now if we compare this with what *Peter* ſaith, * *Holy Men*, or Prophets, *of God, ſpake as they were moved by the Holy Ghoſt*; we ſhall find, that *Jehovah*, who promiſed to ſpeak by Prophets, is the Holy Ghoſt which moved them to ſpeak.

* 1 Cor. 3. 16.

* Acts 5. 3, 4.

* Numb. 12. 6.

* 2 Pet. 1. 21.

The

The Attributes of the True God, do alſo belong
* Heb. 9. 14. to the Holy Ghoſt; as firſt *Eternity*, 'tis ſaid, * *Chriſt thorough the Eternal Spirit offered him*; ſo doth *Omniſcience*, *for the Spirit ſearcheth all things, yea, the deep things of God*; alſo *Omnipreſence*, he is every where,
* Pſal. 139. 7. * *Whither ſhall I go from thy Spiri?* &c. That is, I can go no where from it; and *the Spirit of God dwelleth*
*Rom. 8. 9. *in you*; ſo he doth in every Believer; for * *he that hath not the Spirit of Chriſt is none of his*; as for *Almightineſs*, all his Works do demonſtrate it.

Alſo the Works of the True God are attributed to
* Pſal. 33. 6. the Holy Ghoſt, as the *Creation* of the World, * *By the Word of the Lord were the Heavens made, and all the Hoſt of them by the Breath*, Spirit, *of his Mouth*; and
* Job 26. 13. * *By his Spirit he hath garniſhed the Heavens*; the *Pre-*
‖ Gen. 1. 2. *ſervation* is repreſented by his ‖ *moving upon the face of the Waters*; or laying upon, as a Hen doth to preſerve her Chickens: But as the proper Attribute of the Holy Ghoſt, is to be Holy and Sanctifier, the great Actor in the high Myſtery of Regeneration, and applying of Salvation, the Work whereof is altogether Divine; ſo to clear it, we ſhall come to ſome Particulars, as *teaching of the Prophets*, who by him were moved, as already obſerved out of St. *Peter*. Now
* Heb. 1. 1. 'tis ſaid, * *God ſpake unto the Fathers by the Prophets*;
‖ 1 Cor. 12. from Verſe 4 to 12. then the Spirit that ſpoke by them is God, ‖ *The diverſities of Gifts are of the ſame Spirit, the difference of Adminiſtration of the ſame Lord, and the diverſities of Operators of the ſame God.* Now this diſtribution of Gifts, whither of *Wiſdom*, of *Knowledge*, of *Faith*, *working of Miracles*, of *Tongues*, &c. *all theſe worketh that ſelf-ſame Spirit, dividing to every Man ſeverally as he will*, 'tis all his Free Gift; and that there may be no miſtake about the word Spirit, the Apoſtle in that place V. 3. calls him *the Holy Ghoſt*.

The

The Government of the Church, which is the Work of God, is alſo attributed to the Holy Ghoſt, for * *the Holy Ghoſt ſaid, Separate me* Barnabas *and* Saul *for the Work whereunto I have called them*; which Inſtitution of Miniſters in the Church made by the Holy Ghoſt, is alſo mentioned in another place, * *Take heed therefore unto your ſelves, and to all the Flock over the which the Holy Ghoſt hath made you Overſeers*; that Commiſſion is in the Name and by the Power of the Holy Ghoſt. Thus alſo the Works of the True God are attributed unto the Holy Ghoſt, when he is called * *the Spirit of Truth*; || *Spirit of Adoption*; † *Spirit of Sanctification*, or of Holineſs, and the * *Spirit of Regeneration*; our Bleſſed Saviour himſelf owneth, that || *he caſt out Devils by the Spirit of God.*

* Acts 13. 2.

* Chap. 20. 28.

* John 15. 26.

|| Rom. 8. 15.

† Chap. 1. 4.

* Tit. 3. 5.

|| Matt. 12. 28.

Thus Honour and Worſhip due to the only true God, is alſo rendred to the Holy Ghoſt: Thus St. *Paul* calls * upon him as a Judge of his Conſcience, and Searcher of his Heart: In || *Baptiſm* he is called upon as well as the Father and the Son; and that which in Scripture is ſaid about * *Blaſphemy againſt the Holy Ghoſt, which ſhall never be forgiven*; and || *which we are forbidden to Pray for*, doth ſufficiently convince, how the Holy Ghoſt is to be worſhipped with no leſs Piety, Honour and Adoration, than are the Father and the Son.

* Rom. 9. 1.

|| Matt. 28. 19.

* Chap. 12. 31.

|| 1 John 5. 16.

This ſhort Scheme, which upon occaſion may be enlarged, I at this time have drawn againſt the Blaſphemous Hereſies of *Socinians*, that by the Paw the Reader may know the Lyon; and ſo to give People warning of the Danger and Nature of the Poiſon, which ſtrikes at no leſs, than to overthrow the Fundamentals of True Chriſtian Religion. Thus if Men, having been forewarned, ſtand upon their Guards, they may, by the Grace of God, be able to avoid the Evil and Occaſion of it. As to the other Points wherein they Err, eſpecially about Matters of Grace, as that the Cauſes of

Predestination are not in God, but in us; that he doth not predestinate to Salvation any particular or certain Persons; and that Predestination is mutable, and may be frustrated: These and others I now omit, only give this hint to shew, how they are broke loose against the Person and Grace of our Blessed Saviour; in them we find united and concentered the Damnable Errors of the two great Heresiarks *Arrius* and *Pelagius*, even against Scripture, Reason and Authority, the Belief of the True Christian Primitive Church.

That which now remaineth for me to do, is directly to address my self to several sorts of Persons: First, To the *Clergy-men*, both to the Sound and Unsound part thereof, whom God hath set to be Watchmen over *Israel* his People; they cannot be Ignorant of God's Charge to them, and how strictly God will require at their Hands the Blood of those that shall Perish thorough their Faults: It is the Duty of them all, whither Superior or Inferior, and ought to be their diligent Care, to feed their Flocks with Sound Doctrine, and with the Sincere Milk of Truth, to prevent the Wolves coming into their Sheep-folds, which now are waiting for an Opportunity to enter in and tear, * *Let them go up into the Gaps, and make up the Hedges for the House of God*, and use every one all possible endeavours, with Watching and Preaching, to prevent the Poison's creeping within their several Churches, and strive, with good Lives and Conversations, to procure God's Blessing upon their Labours. But in a special way to the Superior Clergy, who have a great Hand in the Government of the Church, and are dignified with Titles, that the greater Power they have, the more is and shall be required at their Hands, when the great Shepherd and Bishop of our Souls shall appear: I dare not to presume so far of my self, as to think I am able to advise, much less to prescribe any Methods,

* Ezek. 13. 5.

that

that muſt be left to their Chriſtian Prudence, and to that Meaſure which God hath imparted to them of his Spirit.

However with Submiſſion it will be well to begin at Home, and every one ſee whither all be ſafe and ſound within the Pales of their Juriſdiction; and if there appears any ſigns of Leproſie and Plague, without loſs of time, and in the moſt proper ways, let them Purge, Cleanſe and Remove it, and then uſe means conducing to keep it out, and hinder its coming in: Afterwards let them meet and joyn Heads together, and be a mutual Help, and take ſuch wholſom and vigorous Reſolutions, as may, by the Bleſſing of God, root out and prevent the growing of thoſe dangerous Weeds: Let every one, not only within his Precincts, labour againſt the Diſtemper, but alſo altogether ſtrive to drive it out of the Land: Let them uſe their Authority, as far as it reacheth, in Eccleſiaſtical things; and wherein it falls ſhort, they may, for help, apply to the Civil Power, and thoſe amongſt them whom God hath endued with ſufficient Parts and Learning: Let them, in God's Name, make uſe of thoſe Weapons to fight againſt and batter down Error and Hereſie; to diſcourage and diſcountenance it in the Fautors and Profeſſors thereof: And ſpeedily they muſt go about it, for fear of coming too late; for 'tis too true, and too publick, how the Poiſon is gotten, not only here and there, up and down, but alſo into our very Vitals, I mean into the *Univerſities*: Let them but be Real and Upright for God and our Saviour's Intereſt, and truſt God for a Succeſs: But at one time or other * *the Curſe of God will light upon thoſe that do his Work deceitfully*, or negligently. Wherefore mind ye Chriſt, if ye will have him to mind you; be concerned for him and his Glory, if you deſire him to be concerned for you.

* Jer. 48. 10.

My next Addreſs is, to the Magiſtrate and Secular Power, whither Supreme or Subordinate, Legiſlative or

Executive; with all humble Reſpect in the preſent caſe to put them in mind of their Duty; as they Rule for God, who hath placed them in their Stations, ſo at the Laſt and Terrible Day, if not before, he will call them to give him an account of their Adminiſtration; he not only hath called but alſo preſerves them in the Exerciſe of their Charge, and keeps the moſt Unruly in Awe and Obedience under them: As this he doth for them, ſo he expects they ſhall do other things for him; he hath put the * *Sword* in their Hand, which *they bear not in vain, for he is the Miniſter of God, a Revenger to execute Wrath upon him that doth Evil*; not only to maintain their own Authority, but alſo and chiefly that of God, for all Authority is originatively in him, and but derivatively in them; for in his Name, and by Vertue of his Commiſſion, is all Juriſdiction, and all Judgment to be executed: They are the Keepers of both Tables, to puniſh not only the Tranſgreſſors of the ſecond, but alſo thoſe of the firſt; not only Adulterers, Thieves and Murtherers, but alſo Profane, Impious Idolaters and Blaſphemers: I do not ſay preſently to Hang, Draw and Quarter, but let the Guilty be diſcountenanced, and the Obſtinate and Contumacious puniſhed: Herein let Chriſtian Prudence be their Guide, and the Law of the Land, not without God's, be the Rule, whereby they will unneſt our Atheiſtical, Impious and Prophane Perſons, who do ſhelter themſelves under *Sociniani ſm.*

* Rom. 13. 4.

I am ſure the Devil and all the Powers of Hell, can raiſe no Opinions more Damnable and Blaſphemous, no more Deſtructive to the very Foundation of Faith and Salvation, than to bring in amongſt a Chriſtian Society, that which ſpares not, but ſtrikes at Divinity it ſelf, which offers to pull out of God's Boſom his only begotten Son; who robs that very Son of God, of his Nature, and of that Glory which he had with the Father from all Eternity; and undertakes to Annihilate that Holy and

Bleſſed

Bleſſed Spirit of God: This, indeed, is to grieve him that comforteth us in all our Griefs, and at once to overthrow the whole Myſtery of our Redemption; for if Chriſt be not God, he hath not ſatisfied the Juſtice of God, nor appeaſed his Wrath: And thus our Faith is vain, and we are ſtill in our Sins; for it was impoſſible for any Man, meerly ſuch, to perform that great Work, and overcome all our Enemies: I ſay, though God had ſtrengthned him never ſo much, for no Man could receive a greater Power than Humane Nature is capable of; and God could not of a Man make a God, becauſe it implies a Contradiction: Humanity being paſſible, was a fit ſubject to ſuffer Pains due for Sin and the Curſe of the Law; but an Infinite Power was neceſſary to get the Victory over thoſe Torments, and over Death. I ſay not only that Humane Nature alone could not perform this; but I add, That Angelical Nature, more noble and perfect, would have ſunk under the Weight and Burthen of it.

Theſe Errors we muſt look upon as Helliſh and Prodigious Monſters, as indeed they are, but withall the Impudence and Shameleſneſs of thoſe that are therewith infected, is a great Aggravation, they Glory in their Shame, for with a bare and brazen Face, they own and publiſh their Opinions, which I could obſerve to my Grief and Amazement: No Modeſty in their Behaviour, no ſign of Piety in their Diſcourſe, no Check of Conſcience; they ſpeak openly, write publickly, and boldly diſperſe their Erroneous Books; and no Curb, no Reſtraint put upon them; they Poiſon the Souls, and no body ſaith to them, What doeſt thou? We have the *Ny---s*, the *Fer---ns*, the *Fr---ks*, &c. known for what they be; we have here, as I am informed, one *Crel---us* Nephew to that Infamous *Socinian* beyond Sea; we have here ſome Fr---ch Wretches, who, before they came over, durſt not own their Opinions, for fear

of

of Fire and Faggot, yet here vent them with Liberty, who if ever they went back, would no doubt draw in their Horns; nay, some of them take upon them to Travel abroad in the Capacity of Governours to young Noblemen and Gentlemen, though in a high degree infected with that Plague; yet these things are not taken notice of, though of such a Nature as deserves strictly to be look'd and narrowly inquired into: And God knows what Judgments this is like to bring upon the Nation, as if before we had not Sins enough to answer for, but there must be this new Addition: However, we have some Law against Blasphemy and *Socinianism* which makes great Noise, and spreads too much; God knows whose Fault it is, with the Royal Prophet we must say, *It is time for thee, Lord, to work, for they have made void thy Law.* Psal. 119. 126.

We want no Presidents nor Examples out of Scripture, to shew how 'tis the Magistrates Duty to punish such Enormities, for as they have the Sword to defend the Innocent, so 'tis to punish Malefactors, of which there can be no greater than Blasphemers: As of the two kinds of Treasons, that which is against the Prince's Person is in a higher degree and greater than that against his Government; so the Blasphemy against God's Works and Providence, may be called less than that which is immediately against his Nature and Persons: God requireth of *Magistrates*, and so they in Conscience are bound to provide, that Subjects be rightly instituted in his True Religion, and consequently to have every thing removed and punished that is contrary thereunto: This course was taken by the good Kings of *Judah*, as *Asa*, *Jehoshaphat*, *Hezechiah* and *Josiah*; so since Christ's Coming good Christian Emperors did so; hence to suppress Hereticks, the Councils of *Nice*, *Constantinople*, *Ephesus*, *Calcedon*, were summoned by the Emperors *Constantine*, *Theodosius*, *Martian*, &c. as to the Blasphemer

Blaſphemer mentioned in the Old Teſtament, *He was ſtoned by God's immediate command.* Here *Worſtius's* Book *De Deo* was in King *James's* Time burnt by the Hangman; as ſome Years after the *Racovienſis* Catechiſm was, by order of Parliament, condemned to be. Levit. 24. 14.

Laſtly, I come and addreſs to all and every particular Subject, of whatſoever Rank and Quality, whither Noble or Ignoble, High or Low, Rich or Poor, Young or Old, and earneſtly deſire them, as they are tender of the Glory of God, of their own Salvation, and of the Welfare and Proſperity of their Religion and Country, not to ſuffer themſelves to be miſled and ſeduced by thoſe Ravenous Wolves, who do not come in Sheeps-cloathings, for they deal above-board, but like Roaring Lyons; with ſuch keep no company, and as much as poſſibly you can, avoid all Communication, * *no not to eat*, as St. *Paul* ſaith, which if you do, you tempt God, as much as one who would lye a-bed with another that hath the Plague, yet think himſelf in no danger of it. * *Now*, ſaith the ſame Apoſtle in another place, *I beſeech you Brethren, mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have received, and avoid them:* This is both Warning and Command, and Beſeeching againſt the Enemies of the True Doctrine he taught, the reaſon he gives in the next Verſe, *For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own Belly, and by good Words and fair Speeches deceive the Hearts of the Simple:* Let the Simple beware of ſuch Deceivers. This Advice in ſuch caſes he gives the Simple, as being moſt of all in danger of being ſeduced; but to the Learned and Clergy in the Perſon of *Titus*, he ſaith that which I wiſh them to mind, * *A Man that is an Heretick after the firſt and ſecond Admonition, reject: Knowing, that he that is ſuch, is ſubverted* and

* 1 Cor. 5. 11.

* Rom. 16. 17, 18.

* Tit. 3. 10, 11.

and sinneth, being condemned of himself: What the Holy Apostle saith, he backs with a Reason.

Here I cannot forbear, with all due Respect, in God's Name, to declare to Kings, Parliaments, and to any that have a Hand in the Civil or Ecclesiastical Government, that in case they every one in their Station, and to the utmost of their Power, do not go about to restrain and suppress that Damnable and Antichristian Poison, they thereby become accessary to the Blasphemy; it is their Duty, and in their Power, to oppose it; which to neglect, is to encourage it; for Impunity is an Encouragement to Crimes; and they must know, God at one time or other will require it at their hands, and these few Lines I have written, shall rise up in Judgment against them: Let them remember and apply
Esther 4. 14. *Mordecai's* words to *Esther*, *If thou altogether holdest thy Peace at this time, then shall Deliverance arise from another place; but thou and thy Father's House shall be destroyed.*

But to return to those whom I am Addressing to, I say to them, Mistrust the Deceitfulness of Sin, the Craftiness of the Devil, and the Weakness and Corruption of your own Hearts: As you are to avoid their Discourses, so have nothing to do with their Books; this I speak chiefly to the Ignorant and Unlearned, who must never read them, but in the Works of sound Divines that refute them; but be very frequent in reading the Word of God, which can afford both Offensive and Defensive Weapons against such Enemies; therein you may find strong and full Proofs, with Demonstrations of the Divinity of our Blessed Saviour, of the Holy Ghost, and of every other high and necessary Point of our Faith, for therein God hath not left himself without a Witness against all Opposers and Blasphemers whatsoever.

This

This againſt ſuch Deceivers and Antichriſts as St. *John* calls them in his ſecond Epiſtle, I ſhall now conclude with what the ſame Apoſtle ſaith in the ſame place, *If there come any unto you, and bring not this Doctrine, receive him not into your Houſe, neither bid him God ſpeed.* 2 John 10. 11. You ſee he forbiddeth to wiſh them well, in the following Verſe he gives the reaſon, *For he that biddeth him God ſpeed, is partaker of his evil Deeds*, makes himſelf Acceſſary to his Error and Guilt. This Holy Apoſtle not only gives us this Rule, but alſo his own Example in the caſe of *Cerinthus* another Heretick in his time, who denied Chriſt to be God or Son of God. We have it related out of *Polycarpus* by * *Ireneus* and ‖ *Euſebius*, How at *Epheſus* St. *John* being gone to waſh himſelf in a Bath, as ſoon as he heard *Cerinthus* was there, he went away abhorring the place; and this he added, He feared, the place wherein ſuch an Enemy of the Truth had Bathed would fall; and he no ſooner came out, but the Houſe fell, wherewith *Cerinthus* and all others within it were killed. Now to him * *whoſe Name is called the Word of God, and who hath on his Veſture, and on his Thigh, a Name written, King of Kings, and Lord of Lords.* * *To the Lord Jeſus Chriſt, who is the Bleſſed and only Potentate, King of Kings, and Lord of Lords:* To ‖ *Chriſt who is the Power and Wiſdom of God*, even that Wiſdom that ſpeaks thus, * *The Lord poſſeſſed me in the beginning of his way, before his Works of Old. I was ſet up from Everlaſting, from the Beginning, or ever the Earth was.* To him be Honour and Power Everlaſting. *Amen.*

* Lib. 3. cap 3.
‖ Lib 4. Hiſt. Eccleſ. cap. 14.
* Rev. 19. 13, 16.
* 1 Tim. 6. 14, 15.
‖ 1 Cor. 1. 24.
* Prov. 8. 22, 23.

FINIS.